

native soldiers splendidly drilled, with American officers.

Our conversation gave us some insight into the life our army is leading and of the work it is doing in the Philippines. I confess to having gained a far higher opinion of both than I had before. Again I was not ashamed of being an American.

In the afternoon Dr. Rodgers took us to one of the native churches, where a number of the officers (elders and deacons) had been invited to meet with us. Dr. Rodgers acted as interpreter, and they told us of their works and we both spoke to them of the things of the Kingdom. Then by cart and train we returned to Manila, after a day so full of varied and delightful and instructive experiences that I fear I have been able only to hint at them and not tell you a great deal about them.

On another day, we visited the Government printing establishment. Beside doing a lot of printing and doing it cheaply and well, this institution is virtually a Filipino trade school in addition, with American superintendents. But often it happened that there would be only one American in a large room full of complicated machinery with forty or fifty Filipinos operating it. It was remarkable to see these boys, who four or five years ago knew absolutely nothing about it, now running linotype machines and all sorts of presses, and even reading proof, in English and Spanish and Tagalog, and correcting it. The Filipinos are quick to learn and usually clever. We found them occupying all kinds of positions, running the trolley cars and steamboats, acting as clerks and bookkeepers in the stores, and, thank God, preaching the gospel, some of them.

We heard an address by one of them, Signor Estrella. He is pastor of the Tondo Presbyterian church in Manila, and we had the good fortune to be present at their big anniversary service. The Tondo church was the first Protestant church on the Islands. I was very deeply impressed with the character of those Filipino Presbyterians. They are fine people even if their skin is brown, and even if they are sprung from a lazy tropical race.

Side by side with direct evangelistic work in every mission field, there must be developed training schools for native evangelists and pastors. The force of foreign missionaries on the field can never be large enough to reach the great multitudes who are without the knowledge of the truth. So the ultimate evangelization of the world rests in a large measure with the theological seminaries on the foreign field. In almost direct proportion to the largeness and efficacy of their work will the day be hastened when the gospel shall be preached to every creature.

Therefore most wisely the Presbyterians in Manila established through our Board the Ellinwood Training School and the Methodists established the Nicholson Bible School. And what do you suppose has happened? They have united in one theological seminary, whose faculty is part Presbyterian and part Methodist, and whose students are affiliated with both of these denominations. Foreign missions is the most effective eliminator of denominational differences in the whole world.

It was a great pleasure to meet the faculty, Rev. Mr. Farmer of the Methodists, and Rev. George W.

Wright of our denomination, and to go with them to several of their classes and meet a number of fine young Filipino theologues. Rev. John H. Lamb is Professor of Systematic Theology, conducting his classes in three languages, English, Spanish and Tagalog.

Gradually the school will eliminate Spanish and Tagalog and all the instruction will be in English, but at present that is not possible. Spanish will be used in some classes for years, but Tagalog is practically out of the running already, one reason being that many of the students from other islands speak a different dialect.

It is a matter of no small interest and importance that the present governor general of the Philippines, Mr. Smith, himself a Catholic, is in hearty accord not only with the public school system for the Philippines (which the Spanish Catholics of course oppose), but also with the work of the Protestant missionaries. Indeed there is a far wider difference between American Catholicism and the mediaeval Catholicism of the Philippines than there is between Protestantism and Catholicism. Governor Smith is a good man and a fair man, and is better liked by the Protestants of the Philippines than his predecessors, who were so afraid of being thought anti-Catholic that they scarcely dared to give the Protestants their full due, which the present Catholic governor does not hesitate to do.

The Filipino is naturally able. He is a natural musician; he readily learns to run complicated machinery; he is a good linguist; he does good work at school, generally speaking; he seems to be able to take his place in almost any walk of life. Is he, then, ready for self-government? And should the United States in a few years retire from the Islands and allow these people to rule themselves, as a goodly number of politicians at home are urging? I asked this question of many persons who were in a position to know in part at least. I will tell you what they said. The army men, who are soon to have the delicate and dangerous job of disarming the fanatical Mohammedan Moros to the south, and thus remove what is a constant menace to the peace of the Island, said unhesitatingly. No, never. There is no coherence among the people of these islands. Tagalogs, Moros, Igorotes, Negritos are as totally dissimilar as though they lived at the ends of the earth. The people of these islands speak eight different languages and seventy or more dialects which are incomprehensible to one another. Let the power of the United States Government be withdrawn and as a result you have in place of government a regular cat and dog fight ad infinitum, with no possibility of a peaceful settlement. This is the way the army men talk.

Then I had a talk with several men in educational work. One of them, Mr. Workman, superintendent of all the schools of the Imus region, to which I have already referred. His reply was more encouraging; he did not say "never," like the army men. He simply said, "Not in a thousand years." His reason for saying it was the result of his own observation. He felt the absolute necessity of American guidance and supervision. He finds that the Filipino does fine work if you watch and guide, and when necessary, push him. He is teachable and clever, but he lacks